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I cannot fully agree with the sentiments. The New England Puritan may be deserving of weighty punishment, but to be compelled to read and admire Persius as his own prototype seems rather exacting. Professor Abbott is however partly justified, for he assigns the penalty from a personal memory of the enormity of the offense; cf. his reference to his boyhood days on p. 140.

Of the two new essays in the book, No. 4, "Roman Women in the Trades and Professions," is the more interesting. For a popular essay it is very broad and scholarly and is nevertheless entertaining at every point. Some may object to the treatment of faith cures and women physicians in such close succession, or to the statement of Petronius, "a doctor is nothing else than a sort of consolation to the mind," but no one can be offended, for our author properly points out that in the Roman times all physicians, including the women, were of a low social position and hence not to be compared with the modern profession. On p. 91 Professor Abbott mentions the poetess Sulpicia as the authoress of a half-dozen elegies, which pass under the name of Tibullus. I agree with him on this question of authorship, but it seems to involve too many consequences for so brief and positive a treatment; for instance, would he assign the Cerinthus poems also to Sulpicia? If so, the number is nearer a dozen poems. In any case I should not hesitate to rank Sulpicia higher as a poetess than Professor Abbott has ventured to do. On the other hand the discussion of "Silvia's Journey to the Holy Lands" is full and appreciative. I know of no other equally good and popular account of this interesting story by an unknown authoress.

The other new essay, No. 9, is on "Literature and the Common People at Rome." While popular in character, the discussion is broadened and made interesting to scholars also by treating both wall-paintings and inscriptions in addition to the literary sources.

The book should have a wide circle of readers, especially among Latin teachers.

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Selbstbetätigung und Schaffensfreude in Erziehung und Unterricht, mit besonderer Berücksichtigung des ersten Schuljahres. Von W. WETEKAMP. Zweite, stark vermehrte Auflage, nebst einem Anhang: Wie ich die Idee der Selbstbetätigung in 1½ jähriger Schularbeit durchzuführen suchte. Von PAUL BORCHERT. Leipzig: Teubner, 1910. Pp. iv+94. Mit 16 Tafeln. M. 1.80.

This pamphlet is the report of an experiment along the lines of manual training in Germany, and is significant to American teachers in that it contains in essence a change from the former principle of German education of "education for knowledge" to the newer characteristic of education "for social efficiency and industrial service."

The merits of this type of education, according to Dr. Wetekamp are: the transition from home to school is facilitated, because the instruction is closely connected with the play instinct and the natural activity impulse of the

children; love for the school and instruction is strengthened and always kept awake; a great saving of nervous force results in that the pupils need not force themselves to be attentive, because the attention has its rise in the work itself; the teacher can keep himself informed, even if classes are large, whether all the pupils take part in the work; by means of continued exercises in modeling and drawing, the senses are trained and the imagination stimulated; by means of a constant self-activity the children are educated to independence and confidence in the use of their own powers; home-work is limited and mere mechanical assistance on the part of the parents is eliminated; the utilitarian trend will effect a better understanding between home and school; the hygienic effect of activity is noticeable, and in particular the number of cases of spinal curvature is decreased; impetus to work at home is given, so that the temptation to loafing in the streets, etc., is lessened; the dignity of labor will become increasingly recognized.

This experiment was carried on especially in the first and second elementary grades, but it is worthy of notice that the director of this Gymnasium recommends strongly the carrying through of the idea of manual training to the highest classes of the secondary school.

How Two Hundred Children Live and Learn. By RUDOLPH R. REEDER. New York: Charities Publication Committee, 1910. Pp. 247. Illustrated. \$1.25.

Three methods claim superiority in treating with the grave social and educational problem of the bringing-up of orphans: the barrack-like institution, with central plant and large dormitories, the cottage-system institution, with groups of from thirty to fifty and a central administrative department, and the placing-out system, under the auspices of a home-finding society. The objection to the first plan is that it cannot provide for individual treatment, and therefore cheats the child out of his birthright, the claim to a home, while to the second plan the objection is often raised that it makes for a multiplication of plants, and is therefore uneconomical, and the last plan raises the question of finding an adequate home, and a stimulation to independence, together with providing against exploitation, by proper friendly visiting. Under present circumstances, probably the cottage plan is the most expedient, although the placing-out plan is the ideal one.

Dr. Reeder has had the rare good fortune of seeing in his institution the change from the barrack system in an urban community to the cottage plan in a semi-rural settlement. The book is the record of his observations and experiments, and is a refreshing contribution to the intensive study of modern methods of pedagogy in their application to specific problems. The author has had to deal with children who under the institution plan will become wageworkers in the factory at the age of fourteen, and has aimed to educate them in the home as well in the school. There are nine chapters in this book: "Dietary, Food, Interests, and Incentives"; "Exercise, Environment, and Play"; "Industrial Training"; "Economic Training"; "The School"; "Punishment"; "Moral Training"; "Motivation and Personal Touch"; "Religious Instruction and Training."

By way of illustration attention may be called to the chapter on "Industrial